THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

As Universalists we are the heirs of a great and noble tradition of universal human brotherhood. It is a tradition of which we may be justly, albeit humbly, proud. It is a high honor for layman and clergyman alike to stand in the line of this tradition. He only deserves the honor who, like his spiritual fathers, accepts the responsibility of loving his neighbor as himself.

— Emerson Hugh Lalone

Volume CXLII May, 1960 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The Avowal of Faith adopted at Washington in 1935, commended as a testimony in the free quest for truth that accords with the genius of the Universalist Church:

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively to establish the Kingdom of God.

Neither this nor any other statement shall be imposed as a creedal test.

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OUR CONTRIBUTORS

May, 1960 — No. 5

The Memorial Service at Goddard Chapel, Tufts University, March 30, was a beautiful and uplifting experience. **Dr. Angus H. MacLean** expressed our grief and appreciation in the moving tribute to **Emerson Hugh Lalone.**

Dana E. Klotzle, director of the Universalist Service Committee, gives us a fascinating report, **A Light in the Darkness,** on the activities of our three service committee workers in Germany.

Dr. Angus H. MacLean retires this year as dean of the Theological School, St. Lawrence University, Canton, N.Y., to become the associate minister of the First Unitarian Church, Cleveland, Ohio, where he will be working with church school teachers and parents in the field of religious education. **Home Patterns of Religious Teaching** was transcribed from a tape recording of an address given at the Essex Conference of Liberal Churches meeting at the First Universalist Church, Lynn, Mass.

A growing number of Universalist Churches give each new member an introductory subscription to *The Universalist Leader* at the special economy rate of $2.00 per year. This is both a gracious gesture and an excellent low-cost, high-dividend-paying investment. *Leader* readers are leading members of Universalist Churches.

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Emerson Hugh Lalone

SOME people light candles for their dead, and measure their devotion by the burning. Some light candles for those they leave behind, and so give a touch of loveliness to not only the darkness occasioned by their going, but to the greater darkness we experience in our quests for meaning and fulfillment. I could not weep when the news about Emerson came, and I think it was because of the many candles that he lighted.

Of all that this emerging, dynamic universe ever produced, there stands for us humans at the apex a certain kind of man. As Emerson himself said very recently, "The most wonderful and the most valuable thing we can know in this universe of wonder is man."

We think of man in this way when he stands out in his individual strength while never straining the bonds of mutuality between him and other humans. When his integrity is unmixed with any subtleties, any hidden feelings or disguised motives, any suggestions of deviousness, but is direct as an arrow in flight, as steady and refreshing in pursuit of purpose as a mountain stream, as unmistakable as a skillfully cut precious stone. Dr. Stuart Winning, a distinguished surgeon of Northern New York, an old friend and schoolmate of Emerson's, and one of the many close to him, called me when he read the news. He said, in effect, "I loved him for his integrity, his clear, luminous soul. No one ever had to wonder where 'Mose' Lalone stood or what he thought."

You may turn to his last issue of *The Universalist Leader* to find this integrity illustrated, as it is in so many other issues. He tells in his editorial of a friend who wrote that she had heard that he was going Humanist. His reply is so characteristic. "Dear Emma: I am not *going* humanist. To the best of my knowledge and belief, I have always been Humanist. But I cannot honestly say that I am or ever have been as good and as useful a Humanist as you have been over the many years of your active church life. He would not leave his friend with a shadow of a suspicion that he was playing with words, so he concludes his editorial with this: "But what about reverence for God and the worship of God? What about that first great commandment? Well, I have never known an honest, intelligent Humanist who was not also a devout person. About ultimate reality all I can say is, 'Some of us call it evolution, Others call it God'."

This kind of integrity is never wholly possible except for those whose motives and feelings are generous and selfless. Emerson's integrity was rooted here. He was as trustworthy in his spirit as a human in need ever requires of another human. When I first wrote those words, I picked up my pen to correct an overstatement, but, after studying it and remembering, I let it stand. He reached into every family, even to the very young children. My daughter was almost an infant when he was our minister in Canton, and yet, when she came to marry, her first thought was to have Emerson do the service. I speak here of what you, too, know firsthand in your own families.

I have often said that what a human being most needs is another human who is completely trustworthy, with whom one's name, one's honor, one's feelings, and secret failings are as sacred as his own. Emerson was this kind of person. The clarity of his integrity was fully matched by the depth and strength of his love. This is the second of the great tapers he lighted for us for this hour, and other such hours.

There are also little candles in this darkness: gay, laughing candles that light up his humanity. My wife and I recall when once in the depth of the great depression he was angered and literally blew on the town father, who held the community charity purse strings, and used some sacred words most unconventionally in the presence of a number of conservative religious people. The words were so appropriately applied that no one ever sensed any irreverence in their use.

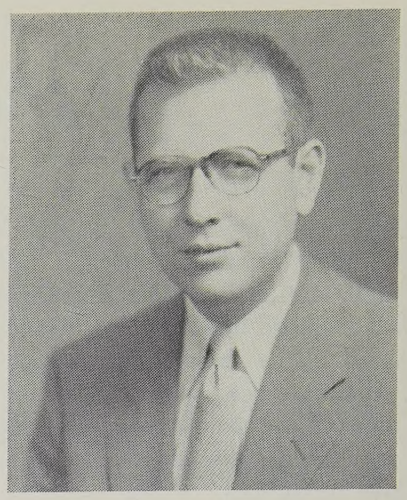
What a collection our stories would make if we put them together! But one of the things that they would add up to is that we still have what "Mose" Lalone brought to us. Dr. Viktor Frankl says in his book on his logos therapy, "Love goes far beyond the physical person. It finds its deepest meaning in his spiritual being, his inner self. Whether or not he is actually present, whether or not he is still alive at all, ceases somehow to be of importance."

— ANGUS H. MACLEAN

A Light in the Darkness

A Report from Germany

Dana E. Klotzle



Often we do not understand everything, but this is probably not of major importance. The main thing is the chance for them to talk with someone they think is concerned.

DIRECTOR Mathilde Lohr of the home for unwed, refugee mothers and their babies, has said of Janet Stover, our Universalist worker who is assisting in the work of the Madchenheim (Maiden's Home) located near Stuttgart, "She is a light in this darkness of hearts, and this light she spends wherever a human heart beats."

Miss Stover began her work for the USC as the leader of the work-camp group which was assigned in the summer of 1959 to the Weinsberg Refugee Camp. In early September, she was assigned to work at the Convalescent Home and Hospital for children and youth located near Geislingen, South Germany. In this post, she not only helped meet the nursing and medical needs of groups of children and teen-age girls who are sent by the Arbeiterwohlfahrt organization for three-week periods of health rehabilitation, but she also served as the nurse in charge of the clinic while the permanent nurse took a three-week holiday. During October and a part of November, she assisted the staff at the Mothers' Home located at Herrlingen near Ulm. The Mothers' Home is used as a vacation and rehabilitation center for mothers who were refugees a year or two ago.

At Christmas time, using money sent by the USC, Miss Stover was able to buy gifts for the unwed refugee girls and the babies — "such as gloves, scarves, stockings, underclothing, as well as other items that teen-age girls like to have."

"In company with Frau Schultz, Arbeiterwohlfahrt worker at the Weinsberg Refugee Camp, I spent a day in Stuttgart shopping for gifts for three Weinsberg families. I visited the refugee camp at Weinsberg on December 24 to take the gifts which were needed and welcomed. One of the families lived next to the work-camp group last summer. They have a seven-year-old girl and a six-month-old boy and it was especially exciting to see them again. They asked about the campers of last summer and said that they had heard from two of the girls and that one of the boys had sent pictures. The second family was a sad group to see — a mother with five children, the oldest of six years. She is divorced and has the responsibility of these youngsters, one of which cannot hear or speak. This is the first refugee camp for them since the processing station in Berlin so they have very few possessions. The third family consists of a grandmother who is in the hospital nearby with a blood disorder, a mother and a doctor." In speaking of her work at the home for unwed mothers and their children, she writes, "From the kind of friendly atmosphere which exists in the home, an ideal opportunity is provided to become acquainted with these young refugee mothers and mothers-to-be who have come earlier from the East Zone and are referred here from camps such as Weinsberg and Friedland. I help by assisting with the routine duties of the home and helping the mothers in caring for their new babies."

Miss Stover, who will complete her overseas assignment for the Universalist Service Committee by spending the months of February and March, 1960, at the Waldbroel Refugee Camp in northern Germany, where she will work with the children and young people belonging to the four hundred refugee families who live there.

In addition to her duties at the various installations mentioned above, Miss Stover has received clothing, mittens and other articles sent by the USC and has made arrangements for their distribution to the 1400 refugees still living at the Weinsberg camp. She has also spent much time developing plans for the 1960 work-camp teams that will be assigned to various installations in West Germany and in West Berlin.

New Needs of Refugee Youth in West Berlin

On September 3, Dr. and Mrs. Donald Lombard, our Universalist workers, arrived at the children's convalescent home and hospital in the Nordalb to spend six weeks' time acquainting themselves with the workings of the Arbeiterwohlfahrt organization and also learning more fully the German language. During their six weeks at the convalescent hospital near Geislingen, Dr. Lombard helped meet the medical needs of the children and youth who were brought there for periodic visits and vacations. His wife, Anne, assisted in the program conducted for teen-age girls who came from locations as far away as West Berlin.

In November, Dr. and Mrs. Lombard were assigned to work with youth refugees at the Kladow Reception Center located in West Berlin. They observed that the most pressing need among the refugee boys was the opportunity, "to tell us about their pasts and at other times to ask us questions about our land." In response to this need the Lombards opened their two-room dwelling to these boys and through the distribution of *Welcome* signs, they advertised that they welcomed the fellowship and questions of these boys at any time during the day or the evening.

Writing to the USC director under the date of December 29, they report the following, "For the last two weeks, each afternoon and evening, boys have come in to share cocoa, cookies and our tiny Christmas tree decorated with cards from home. The numbers have ranged from one at a time to ten or more. Often they have much they wish to tell us about their past and at other times they are bursting with questions about our land. Others enjoy perusing our maps of Europe and the U.S.A. or our slides of England and South Germany.

"As we write this letter, two boys are relaxing with us; one immersed in the photographs of a *Life* magazine, the other reading the *Diary of Anne Frank.* As we look at the young faces of these seventeen-year-old boys, it is hard to believe what our previous discussion revealed — that each of them has a son left behind in the town from which he came. Their family situations and pasts have been poor as is so often the case and these boys are now eager to seek further adventure in West Germany. Others have taken their past lives more seriously and have definite ambitions for the future. Manfred, a young boy of seventeen, spent two hours talking with us last night, speaking of his difficult family life and of his future hopes. As a boy of six, he was taken from his home in East Prussia which is now Russian territory and was brought with other German children after the war to East Germany where he was reunited with his father. Just three days before Manfred escaped to West Berlin, his father was arrested by the Communists for speaking about the Ten Commandments to his fellow workers at his job. The boy plans to live with his Uncle in Hamburg while he continues his schooling. This is just one example of the many stories we have heard and tried to understand in our new language.

"We have been pleased that we could provide some homelike atmosphere for these boys over Christmas and that the response has been so good. On Christmas day, many boys dropped in. In the evening, we gave them a special party. We carried armfuls of food and drink from the village for two days before Christmas. We thought we had an abundance of food and expected approximately twenty-five boys. Forty-five arrived, however, and after two hours, there was not a crumb left.

"Christmas consists of two days here — both December 25 and 26. Families usually eat goose, but we had pork and cabbage here as one of the pigs was recently slaughtered. The pig stall was not far from our window and the result of this slaughter has been a traumatic experience for us. It began one Tuesday noon two weeks ago when we found a red hash on our plates. The others were consuming it casually. We tried, but found it difficult when we discovered it was crushed blood wurst and was made by boiling the pig's fresh blood with pig fat. The next day we sat down to a long thin strip of fat with a pencil line of meat running through it. We found we were eating the stomach lining with its skin. Fortunately it was heavily covered with gravy. That evening the cook gave us a plate full of something with a fancy name that looked like fried clams and tasted a bit like fried rubber. Don had only taken one bite before he had a mouthful of hair and unchewable tidbits. We discovered that it was pigskin chopped in bits, fried in deep fat and served with a stewed apple on top. So our meal activity is quite an adventure in itself.

"Our talks with the boys are slowly increasing and we find that our language difficulties are not as much of a hindrance as we had anticipated. We are continuing to find our work satisfying and worth while since the boys open up usually quite rapidly and we have, in general, not found them reluctant to talk freely no matter how depressing the subject matter is at times.

Home Patterns in Religious Teachings

Angus H. MacLean

The heart of the church school is the home. The heart of our religious education program is in the home. The church school end of it is a parents' co-op. This is the simplest way in which I can put it. The responsibility should always be primarily that of the parents. I never have liked the pattern of people identified with church leadership, begging the parents to come in and help. If anything, these people ought to be used, put to work, by the parents who accept the work as their basic responsibility.

FOR so many years, we have regarded the home as the greatest educational institution in our society. It is curious, therefore, that many of us tend to act as though the Church School could care for the spiritual nurture of children.

Church School leaders, knowing they cannot get very far without the parents, have for years been sending out a string of appeals for their co-operation with the Church School program. The most recent and possibly the best of such appeals is a pamphlet being used among us at the present time by Lucile H. Lindberg and Dorothy T. Spoerl, entitled, *Am I a Good Church Parent?* "Are you good parents" in the natural setting of the parent in the home? This is a question that needs to be asked and answered.

I began my work in Religious Education with the conviction and the hope that the home is the central and most important agent in the spiritual nurture of the young. I have no reason to alter or change my mind in the light of the findings of psychiatric and character researchers since that day. I have long since contended — and still do — that even if the home education is excellent, the child still needs the Church School experience. If the home education is good, the Church effort can be effective. If the values nurtured in the home are in conflict with what we attempt to communicate in the Church School, the home values will win out. Nine times out of ten, there are certain conditions under which the individual breaks away from the conditioning and basic patterns of the home. They are not always very happy ones. It is really not accurate, therefore, to say that the home, as such, is the best educational institution in the world; it is both the best and the worst. In other words, I think the truth is that the home is the most powerful influence in a child's life. If its values, its attitudes, its patterns of behavior and interests, and its loyalties are healthy and good, they will take hold. If they are not, they will also take hold.

These convictions come to me not just from books, but from watching the life patterns of people for a good many years, particularly young people as they arrive at the colleges. The finest things about them, and also the worst, the things which stand out immediately, are obviously traceable to and rooted in early home relations. The sickness, the conflict, the ambivalence that disturbs them so they are unable to be productive, are invariably and obviously rooted there also. The home is powerful because of the intimacy with which people live together in it. We have been in the habit of saying that there is no teacher like the good example, and that children imitate their parents. There is some truth in putting it this way, but I think it is a rather amateurish, inadequate way of explaining it. Children do not imitate everything they see, thank heaven. They would go crazy if they did. The significant fact is that they select from the home environment what they shall imitate. The great question for us is to find out why they make this particular kind of selection. If we do not make this discovery, I do not think we do anything more than to just work in the dark.

My present hunch is that the effect is due to this: an ethical value is lived between people. This is the only place that an ethical value has any existence, in a kind of relationship set up between people. We may talk about values at other times and write about them, but they have no existence except where people live together. When one lives in a family, no matter what it is like, or in any other closely-knit group, ethical values are immediately set in operation. A child is loved to a degree, or not loved, and upon that fact

hangs the possibility of his learning to love or even to understand love. The kind and the degree of honesty lived in the home is the kind with which he will begin life. When a child is ill, he is attended in certain ways. In other words, he is an object of value. The concerns of the family are immediately impressed upon him. These are educative times. When he is involved in a quarrel with his peers, the attitudes with which the parents respond to crises of this sort always disclose their own particular patterns of values, and these are what the youngster catches. Suppose he brings home money or something he says he picked up on the street. What happens? What happens, tells the story of what the family really likes, in other words, their values. When he faces bereavement, tremendous loss of some sort, what happens? When he asks questions, perhaps involving religious ideas, practices, how does the family respond? Is there a family interest in his struggles to understand his off-hand, seemingly off-hand, curiosity about life? These things make all the difference in the strength and effectiveness of what we do.

What happens with the family's leisure time? We are inclined to think that this is time off. Our leisure-time activities with our families are most revealing and impressive as to family values.

There is no time when a family experiences the sense of togetherness, of mutuality, of loyalty, of co-operation, and of love for each other than when on a day off, when the members can be together, without the distractions of earning a living, going to school and doing the housework.

What are the family attitudes toward civic responsibility? The youngster is not yet interested in politics or in what happens in Washington, or Albany, or Boston, or any other place. He doesn't seem to be interested, but he gets the reactions of the family. They are unmistakable. He is likely to have deeply imprinted upon him these attitudes toward the larger interests of life and toward society.

What are the attitudes of the family toward causes and charities? Does the family fall into the category of the crowd we call the "status seekers"? When a house is selected, when friends are invited, one may be almost unaware of the factors that determine the selections, the youngster does not miss them. It does not matter what you preach at him. The living values are the ones that go over. So I think we must honestly ask ourselves, if the lure of the "big deal" and the "fast buck" — so-called — have captured our home and to what degree?

What is it that is disclosed when Dad, close to the deadline, works on his income tax report? What happens — maybe in an off-hand way — to disclose an attitude when notice comes around that the pledge to the church has still to be paid? Does this immediately release any indication of very real appreciation of what the Church is? Does it reveal real joy in participating in its support? — or something else? What attention is given to religion and to the Church in this constructive, forthright, positive way? The answers to these questions are important to us. We cannot keep from a child what is of most worth to us, what is indifferent to us, nor what we negate or avoid, even though we never talk about them. The power of the home is everywhere acknowledged in the area of emotional health and it is no less powerful in the area of moral growth and spiritual sensitivity.

I am not in entire agreement with most people on what we ought to do with adolescents. I think that I am a little bit off the general track here. I have thought a great deal about the nature of freedom. I try to understand what it is, because liberals should know what it is they teach. I suspect that half the time people talk about freedom as though it were something that exists apart from education. I maintain that it does not, and it cannot possibly, exist when a person is not involved in human relations. Freedom in this social, cultural sense is learned. It is of great concern that we should teach this. I do not believe that any little youngster can choose the philosophy with which he is going to live consciously and deliberately, or the values by which he lives. These are absorbed in the subtleties of family life. I still think that when he reaches adolescence, he needs our ideas and our attitudes — even our political affiliations — to give him identity and a sense of security as he faces the world. He may still differ with you. He may argue with you. This you have to keep alive. What you firmly believe and live by is still his strength and will be for some time. The important thing in making free people is that this conditioning includes the values that have always tended to make men free. You cannot make people free in any other way.

The home cannot pass the buck — to put it simply — to the Church School or to the Scouts or the public school or anything else. The task it faces is particularly difficult in a day in which the morals of society are under rapid change.

In a recent article in *Look* Magazine, there is a good deal said about our culture under the question, "Have our moral standards been destroyed by the pursuit of the dollar?" I know the temptation to read an article and lay it aside as the magazine that has had a nice

feature article. This one deserves attention. It is based on a nationwide survey made by a dozen rather keen reporters. They show that the market-place value, the good old horse-trading game, is not new, but is getting more into our visceras, more into our homes, more into the intimacies of our lives. The idea is that I put the highest possible value on my horse, disguise all his faults and all his weaknesses, cover up his spavins, and try to hide the fact that he is old and decrepit. I rub him with linseed oil, or something else. I came from the horse and buggy days; I know how to do this. The other fellow assumes that he is the worst possible horse from the beginning, the trade goes back and forth; then a happy medium is struck and we think it a grand joke and a nice way to do business. In many ways it is. It may be the best way, for all I know. But there are attitudes and values here that we had better scrutinize a little more closely; particularly when this game is played on a world-wide scale with nations and the lives of thousands at stake. This is not a matter of trading horses in the backyard!

The advertising lies that come through TV programs are just a little item, but they symbolize what is happening all the time. I am not referring to such innocent lies as representing Hemlock Lake as something like a roaring torrent that might better be associated with Niagara Falls. I am referring to the obvious distorting of the truth in order to try to persuade us to make a purchase. Let's not deceive ourselves by thinking that this does not reach our young people. It is very interesting to me that in this article on Payola, and so on, the young people were much more ready to accept the idea than were their elders.

What I am driving at is that in our homes, in the church or by whatever means, we have as human beings, to keep our hearts and our minds above the level of our market-place value. This has always been so. A human being to be really human has a transcendent element in him, he has a future, and he works for the world in which he has a future. When he ceases to have this element in his make-up, he really has lost the most significant part of his humanity.

I know that our culture has made tremendous progress and I could specify to you a great deal of progress. We cannot hang onto the old. I sometimes get nostalgic about the old community in which I was born. It was the back-wash of civilization and yet I think it was a thousand years ahead of our civilization. There were no policemen. I was in high school when I first saw one. There were no jails. There were no poorhouses, there were no orphanages. There was nobody on the street. It was a simple way of living, but we could not go back to that. We have to achieve a human sense of mutual responsibility on a new level in terms of new ways of life which we cannot avoid.

The picture of our task places a terrific responsibility upon parents. There is no question about that. But, and I think there is a very important "but," the forces that serve to promote sickness of soul, immorality, and the impoverishment of spirit, do not need to control them. There are other values, with which our culture and our people are richly endowed, that can take a ruling place around the hearth and in the church.

It is not too difficult a task for some parents to keep children from succumbing to the market-place values. I have seen it happen too often, not to believe this. Very simple people can do this because they live the proper values. People of moral and spiritual worth live above their culture and judge it in terms of the greatest values and hopes that humanity has ever thought or put into print. The word "ought" is still a living thing in their attitudes, and it finds expression in everything they do. It is not whether we have a TV or not but the way we read the daily news, the way we respond to TV programs, or to social problems, and serve institutions for social advancement, which makes the difference between a child who will dedicate himself to high standards in public service and one who goes in for the "big deal and the fast buck." We are really not so helpless as we feel. I once heard a sociologist from Bucknell say that the home could inoculate children against the less desirable values of the community. I still think there is enough truth in that to give us more than a fighting chance as parents.

I am supposed to be suggesting patterns of religious education in the home. I did not intend to tell you what these patterns are, but to express the hope that we develop them. I am going to make just a few suggestions. First, I would like to start a movement of self-study. I am dropping my present job, and I intend to work in a church next year. One of my responsibilities will be to work with parents and teachers. I have been thinking a great deal about this parent problem. One of the first things I would like to attempt is to start a program of home-self-study, with a selected group of parents, conducted by the parents, to find out what the formative powerful patterns of values are in the particular homes under study. I think a little observation, courageous honesty, and a pencil and paper could disclose a great deal.

This is a point at which helps for parents in the way of forms and suggestions as to where to look and what to look for would be tremendously helpful. Even nothing more than a hunch as to how the values emerge would tell us a great deal. The churches could certainly be of assistance in helping the parents do this kind of study. In facing such questions, for example as "Is the family knit by an unquestionable love, and loyalty to one another?"

I am not suggesting anything sissy here. I was brought up in a family of nine and we fought at the drop of a hat, any old time, for any old reason, and so did my father and mother. But there was never, never anything that threatened our loyal love for one another. Let anybody else try to interfere, and you'd find out! Most of us are still living, and to this day, we see each other whenever we can. I am in correspondence with every one of them regularly; and I think this is rare. It is natural for families to have quarrels and conflicts, but do we have the kind of love, loyalty, and easy communication which prevents the development of distrust, hostility, sulky suspicion, chronic tensions and fears? What is the emotional pattern in the home? It can be superficially nice when it's far from good, and it can be rough and tumble when it's very good. That doesn't mean that you can't reverse these. What, following day's routine, are the things that seem to matter the most in the home atmosphere? Love and good fellowship? Is it the feeling that having one another, enjoying one another, is the most precious thing? Is there a great deal of value placed upon personal integrity? Is this something that really strikes home in the family atmosphere? I owe my family a great deal. Nobody could play games in that family and get away with it. You know the kind of games I have in mind. Saying one thing, feeling another. Honesty was so pronounced that it was natural.

My second suggestion is this: that some homes, at least experimentally, should undertake some formal address to religion which suits the particular family. This is necessary, not only because home is the effective educator, but because there are things that the church, especially the free church, cannot attempt to do anyway. Furthermore, we are not grown up when we have merely absorbed good attitudes and fine feelings in our family. We're really not grown up and mature until these blossom into consciousness and they become concepts, principles by which we discipline ourselves. Remember Gordon Allport's little book on *The Individual and His Religion,* where he describes the development of religious sentiment. It's a very interesting thing that while it is rooted in the very basic desires, physical and psychological needs of the youngster, the religious sentiment acquires its own autonomy and stands in judgment and control of the very drives that produce it.

If this is true, the articulation of the faith, the thinking end of it, is significant to any person reaching maturity. This kind of attention to religion I think is a necessary part of the family life. Some of our people in our free churches would like our children to have more Bible in the curriculum, and to have it earlier. Others would have none of it if they could have their way. This is to be expected. We are going to have this condition as long as we have people. Some would like children to have experiences with prayer. They have been taught to pray. They may be praying people themselves. They think that children should learn to pray. There are others, full of Freudian suspicions who regard as a real danger the great "boogieman" of the universe, the Father image, that always pops up when somebody prays. My question is, "How can church people serve these conflicting interests without starting schisms, and quarrels of all sorts?" They cannot unless you bulldoze and push them on with such pressure that from the whole metropolitan area you select people who agree with you, and banish others. It can be done in this way, but it is really not a good liberal way to do it.

The church school can really do effective work in the areas in which there is considerable consensus of agreement among its parents. Way back in 1920, when I started this business, I remember speaking at a Unitarian church in Elizabeth, N. J. The first thing I said was, "The heart of the church school is the home." The heart of our religious education program is in the home. The church school end of it is a parents' co-op. This is the simplest way in which I can put it. The responsibility should always be primarily that of the parents. I have never liked the pattern of people identified with church leadership, begging the parents to come in and help. If anything, these people ought to be used, put to work, by the parents, who accept the work as their basic responsibility. Personally I don't think the issue is whether or not you use Bible or prayers. In any case, people learn and grow from what they now regard as good and valuable, whether it be one or the other. So if I as a parent think my children should have more Bible, or to grow up with considerable knowledge of the Bible, I should not only be encouraged to go ahead

(continued on page 122)

In Memoriam

IN 1945, when Emerson Hugh Lalone became our editor, he stated in one of his first editorials, "Two things, yea, even three we believe the editor should have, and for all these we pray: integrity of mind, humility of spirit, and an abiding sense of humor." Through the strenuous years that followed, he brought life to that prayer. Insistent on journalistic freedom from ecclesiastical control, on the need for self-criticism of our thinking and planning, he was always fair, always providing room for differing points of view. When controversy arose, he conducted the debate with dignity and sensitiveness. His concern, as he put it, was with "those fundamental truths of religion that make us one with all men and women" searching for "the practical application of right and good will to the problem of race and class and creed in the present world." His powers of observation were keen; his passion for the relief of human suffering was boundless. He had an uncanny ability to find the right word and to put it down in good plain prose. But he wrote with kindliness, with understanding; and though there was no doubt where he stood on any matter, he expressed his convictions with a recognition that we must find our way together. He was moved by a feeling for the greatness of the human pilgrimage, but he knew how and when to laugh. In moments of tension and trial, his flashes of humor were a delight to us all. Above everything else, he was a wholly trustworthy person.

There were long years when he struggled for the very existence of the *Leader*. It was his confident and buoyant spirit which led the Publishing House out of a debt which would have overwhelmed most of us.

But Emerson was more than an editor. He was a minister to every person and to any person. He believed in the power and function of the printed word, and when the world of religious journalism opened for him, something within him responded and he left his church in Canton to take the task. It was not easy for him to break with the close associations which had been his in the parish ministry. There were tears in his eyes as he boarded the train for Boston, for he sensed the loneliness his work would bring upon him. But he never lost his concern for persons, one by one. Hardly a day would pass without some disheartened minister or troubled soul stopping in to talk with him, and he always found time to listen. He had a way of communicating his understanding so that each of us felt the depth and genuineness of his friendship. In scores of homes up and down the land, the children called him "Uncle Mose."

Frail in body, he gave himself unstintingly, unquestioningly, to any who sought his counsel, and to any need he could help to meet. He was ill more often than many of us realized. But he worked out the plan of his life so that his poor health would have the least possible chance of interfering with his mission.

There were many facets to this man.

I think of him in a coffee shop in Canton, the lively conversation with students continuing till midnight, as the emptied cups piled up on the table.

I think of him in the north country of New York on errands of mercy, night and day, of which few people were aware.

I think of his love of literature and of the hours he spent in research for a biography of William Rose Benét he planned to write.

I think of cold winter nights and his lying on the floor before the warm light of the hearth as he read aloud to us from the poets who meant much to him.

I think of his pouring out his time and energy into the launching of the Universalist Service Committee, of his sharing in the guidance of our Theological School at St. Lawrence, and of his seeking out the history of our faith and documenting it for generations to come.

I remember his love of the sea and its mystery, and the white gulls flying.

I remember how he counted on the days he could occasionally get away and be with his colleagues to talk with them about the deep and intimate things of the spirit.

He knew the sorrow of the world, and he knew its goodness, too; and he longed for a way in which all men would find that goodness.

During the latter years, which he understood to be few, every day was a joy to him. The morning sun, the winter snow, the crocus in the Spring, the presence of a friend, spelled life to him; and he knew the spirit was supreme.

Now he belongs to the eternal.

The heart of our fellowship goes out to his beloved wife without whose constant care we would not have had him as long as we did.

We shall miss him. But he has left us something of the quality of his own devotion, his warm humanity, and his serenity of soul.

— R.J.B.

A MAN OF FAITH

EMERSON HUGH LALONE was a true modern-day prophet, moved as were Amos or Micah to a burning social concern. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" He was a "sword of the Spirit," thrusting, contending, strong in the Lord. In a day of increasing confusion and wavering faith, both in our denomination and in the world, he strove mightily in dedication to a basic, liberating conviction. It was the same conviction that burned in the hearts of Skinner, Brotherston and others whose memory will never die with us. It spelled out a faith as old as Jeremiah's; "I will put my law in their inward parts, and write it in their hearts . . . they shall all know me, from the least of them to the greatest of them;" a faith that will be new and radical for centuries to come. We cannot spare these God-driven men. But, with all their divine spirit, they are men; and so it was with Emerson Lalone. He gave all he had, not daring to turn to lesser things, to comfort or peace, until he laid "his gift upon an altar."

— ALBERT F. ZIEGLER

THE THINGS THAT MATTER

ONE of the things he liked to remember was that he had been one of the "young Turks."

As a matter of fact, he never got over being a young Turk. Oh yes, he grew older, more mature, more tolerant of human foibles, and more appreciative of the pressures under which we all live. But, all his life, he was a young Turk in the things that matter, and most particularly in the cause of human welfare.

Let it be a matter of denominational policy and we could discuss it with relative calm. But let the cause of the dispossessed or dehumanized come up, and he would clench his fist and pound my desk with it, as though he would batter through the immorality or irreligion which threatened his brother-man.

He was a young Turk, too, in the way he gave his life to the cause. Most of us grow a little careful, a little choosey about spending our energy — but not Emerson Lalone! For example, he worked with our young people straight through, when most of us had dropped by the way. He took things onto his heart and conscience when he had no right, as a physical being, to overload the one because of the sensitivity of the other. But that was his way. And it was one of the reasons we loved him.

Yet it would only be half-truth to leave it that he was a young Turk. For he was gracious and warm. And it was that same elemental sympathy with the human predicament that made him so. Drive himself as he might, and did, he was quick to excuse others, generous to find reasons for their failures. Forgiveness was an ever-flowing stream in his life. And for that we loved him, too.

Basic to all else was that hard core of integrity which drove him on but at the same time made him always the minister in the finest sense of that meaningful word.

Like another, he came not to be ministered unto, but to minister. We are all better for that triumphant fact.

— PHILIP RANDALL GILES

FROM HIS OWN CHURCH

On the Occasion of the Passing of Dr. Emerson H. Lalone:

The First Universalist Society of Rockport, Mass., extends to the family of Dr. Emerson H. Lalone sincerest sympathy. We join with all those everywhere who feel the loss of this loyal leader of religious liberals.

We bring tribute to his literary abilities revealed so frequently in his post as editor of "The Leader," to his unfailing sense of justice and fair play, to a perennial humor which showed in the twinkle of the eye and the sparkle of the mind, and, above all, to the devotion to a great cause and to the self-sacrificing expenditure of physical and spiritual resources in the never-ending task of religious promotion.

Dr. Lalone's name was on the membership list of the Rockport Society, but his loyalties and active service extended to liberal parishes, small and large, in every place. The Rockport Society acknowledges past benefits from his counsel and occasional sermons; we appreciate those personal contacts individuals have enjoyed across the long years while Rockport was his favored summer home.

"Though a good life hath but few days, yet a good name endureth forever."

(Resolutions unanimously adopted by the Rockport Society.)

Ralph M. Barker, Minister
Kenneth B. Wilkinson, Chairman
Board of Trustees

A biographical memoir of Emerson Hugh Lalone is in preparation for THE UNIVERSALIST LEADER.

Night Journey

Time comes when a man must turn his back
On the light of his hearth,
And go into the night,
Through the rain,
To lay his gifts upon an altar.
The dear familiar shore, headland which is home,
Is lost in the gloom, and he is alone;
Alone, and no way to go but into the wind,
Through the rain, deeper into darkness.
If he turn back, he will not find again
That headland which is his home,
But he will lose the gift he had
To lay upon an altar,
And like driftwood on an angry sea,
Wind and rain will smash him on rocks of madness,
Remembering a deserted altar.
Time comes when a man must go
Into the heart of darkness
If he would find the light.
He must go alone into the core of night,
Beyond dead center to the wild side of storms,
And lay his gift upon an altar.
Only then dare he think on one who waits,
And turn again with lights and song
To a headland which is home,
And see the sunrise on a dear familiar shore.

May 11, 1952 — *Emerson Hugh Lalone*

(continued from page 117)

and do this, but I should be asked to do it myself and to be helped at doing it well. This is a point at which the church could be of tremendous assistance to me as a parent. It could be its responsibility to show me how Bible material relates to the various levels of maturity in children. It could indicate to me where I can find what reliable scholars think about documents found in the Bible, and the possible ill-effects of Biblical material on immature children. It could help me see the great and living values that somehow or other some people always seem to find who devote themselves to this book. What are the values by which we select portions of it and drop out others?

If I undertake to teach my children prayers, I must know children well enough so that I can anticipate and face the possible frustrations or agony that children may have with prayers, and frequently have had. We cannot dodge this, it's a fact. I am sure it is something about which we need to be very careful. I know of one person who started examining what was happening in his children's prayers. He used to teach the old pattern of "Now I Lay Me"; and he began to question whether or not this approach scared the children half to death because of its suggestion that they did not know whether they would last until morning. Then, he began to talk about goodness, good things, life and its meaning. The main point, as he saw it, was to make the children happy at the end of the day, all quarrels forgiven, everybody loving each other, and relaxed to go to sleep, reassured in spite of the unfortunate accidents and incidents of the day. This is spirituality of a high order. Perhaps you have discovered how to do this. Perhaps some of the people who bear the stamp of Sigmund Freud on this business will discover some psychiatrists are beginning to indicate that even a Father figure, when it's associated with the cosmos, may release a child from the dominance of Papa in the home. I wouldn't enter an argument with anyone on that.

Some families might do a very good job with little formal address to religion. I know that my wife and I never used much of formal address to religion. We used to sing Grace at the evening meal; it became a habit — everybody enjoyed it — we did it spontaneously. We did so last Christmas when the youngsters came home to the old house for the last time. It was spontaneous, natural, but it was a recognition of religion. Of course, there was the simple fact that we were always at church — took church for granted, and had endless discussions about what went on in Sunday School and church. We made prodigious use of encyclopedias and other books when the parents didn't know the answers. I had a neighbor at that time, who is now a Unitarian minister in Philadelphia, a great big, hearty scholar and a wonderful person. He had a real liking for the Bible. I remember being in his house and hearing him, upstairs with his boys, roaring with laughter and having a tremendous time reading Bible stories. This fellow could point out with great ease and artistry the stupidity of some of the old stories, the historic differentiated from the unhistoric, the great spiritual principles differentiated from the crudities and primitive elements. It was as if he were examining life, in an interesting, objective way. His youngsters know their Bible as very few do. They had a wonderful companionship with their father and a mighty good course in ethics. In liberal churches, we cannot do everything that everybody wants, but we can encourage people to follow their own natural patterns, and encourage their home patterns. The church ought to help them in doing this.

I think there ought to be a formal pattern of religion somewhere in the home life. Its extent and emphasis should be a family choice. Even if religion is regarded as a process of ethical or aesthetic culture, it will call for no less planning. In fact, I think it might call for greater and more careful planning.

My third suggestion is that the family program of religious nurture can be greatly enhanced by the relations of the home to the church and the church school. I think that we have been a bit obtuse about the significance of the church in the life of a family. I would like to refer to a story about a boy in a book called *Psychiatry and Religious Experience,* by Dr.'s Lynn and Schwartz. A teacher asked her public school class members to identify themselves religiously. The children proudly got up and said they were Presbyterian, Methodist, Baptist and so on. One boy got up and hesitated. Finally he stammered that he guessed his parents were Jewish, but he wasn't sure. In a rather embarrassed way he finally said, "Well, I guess I'm just an American." The children laughed at him, and he was under considerable censure. The unkind kidding of his schoolmates drew wonderings on his own part. As a result, the teacher and the parents and the rabbi met. The family went back to the Synagogue, for a good reason — because the child needed identity in terms of religion. I think we liberals would get over much of this problem of what Jenny and Johnny will do when the Catholic asks them so and so or insists on this and that. I doubt if it is theological "know-how" they need quite as much of as church orientation and identity. In any case, I'm sure that it

counts. Certainly, it seems to me church and home owe something more to a youngster than the feeling that he is an American. I still believe that the function of religion is to give us a transcendent vision — something bigger than America or any other country.

The church is perhaps the only agent that publicly recognizes that neither the world nor any of its people are good enough, and which directs us to devotion to the unrealized and the hoped for. It is an expression in community terms of the transcendent element in humanity. For this reason, I think the home needs to identify itself with it. The values of the home need nurturing in a community center because the home is in a community and the children live in the community as well as in the home. The loyalties, responsibilities and mutualities of the home have a better chance of becoming world-wide in their reference in the child's mind and spirit, if he has this kind of experience. I once heard a very young child tell her friends as they filed into the church school, "I like this church, because it is our home together." She was talking about her playmates. In the church, they had experienced a widening of their family relationship, one which included friends and adults. It was a home in the town. I need hardly mention the value to parents of discussing their children's needs with teachers who work with them when they are with their peers in the church school. Parents and teachers can also co-operate in the matter of curriculum so that there are no duplications of study. Sometimes, for example, a youngster takes a book home, reads it the first night and digests it as bright children do, and then goes to Sunday School for two months and has the same thing stretched out that length of time. You just do not feed a youngster's mind fast enough when that happens. The only way you can correct it, in this very rich field, is to do some little planning between the home and the church school.

I hope you see the pertinence of Miss Lindberg's question, "Are you a good church parent?" I hope that someday she will follow it with one directed to church school teachers, entitled "Are you a good home teacher?"

I would like to mention at least one more thing. There comes a time when the best of us as parents have to wish our children well, trust them, and let them go. As Max Kapp always says about the boys in theological school "Loose them and let them go." That time arrives and it is a tough time. If we are wise, we start doing this when they are little toddlers. They acquire their maturity gradually and when they leave us, we are not afraid, because they have everything we think is worth while and maybe something in addition. There comes the time when they will seek advice, want advice, and need advice from people other than you, and me. This happens in the best of homes. To whom have we made it possible for them to go when this time comes?

We are living in a decade when man is deeply troubled in his soul. It was not so when I went to graduate school. We took the soul for granted in those days. We never even talked about it. We were interested in setting society in order, and in patching it up. We had a set of standards, obviously, as to how a man should live. They were vague, and we didn't know what problems were being raised, but we were trying to set society right. Today, everybody is digging into much more fundamental questions. It is not only the theologs, the professors and the preachers, but every thoughtful person on earth — businessmen, artists, poets, dramatists, fiction writers — who are speaking out of the troubled heart of humanity. They are wondering why they are alive, wondering what worth they can associate with life. Humanity is driven to this point on a very high intellectual level in our day and it finds less erudite and formal expression among unsophisticated people. Largely this is so, because the disorders of the world, our commercial values in part, the hot and cold wars, the horrors that have occurred in the last generation have robbed us of a future. We cannot dream about humanity the way we did years ago. We have been, to a great degree, robbed of our future. And man must have a future! We need keep alive this feeling for overreaching ourselves, transcending ourselves, the vision of a better world, the image of a better me, as well as a better society. These things are at the very heart of religion. They must be kept alive and it takes a home and a church to do it.

Let me conclude with a story I picked up in a letter to the *Saturday Evening Post* a few years ago. The father tells about his little boy who helped him pack and get ready for a family picnic. They were going on an outing; a real bang-up holiday. They worked hard and when it came bedtime the bags were all packed — duffle bags, blanket rolls, everything — and the boy was told to go off to bed. He went. Then he came back to his father and said, "Thanks, Dad, for tomorrow."

I think it is very important for us to earn that kind of a "Thank You."

Special Meeting of the General Assembly of the Universalist Church of America Boston, Mass., May 21 - 23, 1960

The General Assembly will meet in the Dorothy Quincy Suite of the John Hancock Building, Boston, Massachusetts, at 10:00 A.M. Monday, May 23, to vote on the question of Consolidation. Other procedural actions will necessarily follow.

The program begins on Saturday, May 21st, when Universalist and Unitarian delegates will share in an Education Day at the Hotel Bradford. There will be five major addresses in the morning and nine afternoon workshops covering every area of our educational concern. Saturday evening, at the Hotel Touraine, delegates will gather for a Universalist Advance Dinner — patterned after the memorable affair at Syracuse. A speaker of major importance will be announced shortly.

On Sunday, pulpits of the Boston area will be occupied by guests from other sections of the denomination. In the afternoon, a notable workshop will be conducted by the Service Committee at the Charles Street Meeting House. Representatives of the Service Committee in foreign lands will be present to tell the story of their work. Monday evening, the highlight will be a great service in Symphony Hall. The main speaker will be the Rev. Donald Harrington, of New York. Special music has been planned to make this a great and dramatic event.

Registration cards and delegates credentials will be sent to each eligible unit in our fellowship. Our hope is that this will be one of the largest, as well as the best, assemblies ever held.

U.A. — U.A. — U.A. — U.A. — U.A. — U.A. —

WHY ARLINGTON IS GIVING

Our church needs to be painted; the hot water tank must be replaced; the vestry floor is being tiled but funds to complete the work are not yet in sight; we want to build another room for the church school; and we can think of a dozen ways we could use what money is available.

NEVERTHELESS —

We are managing to give our fair share to the Unified Appeal and are doing it in monthly installments

BECAUSE —

We know we belong to a wider circle of concern than ourselves.

Our faith calls for expressions of that concern which we could not fulfill alone.

Our faith needs a structure through which its life can flow to the hungry hearts of men.

Support of that structure is as much our responsibility as the electric light item in our budget.

And we discover that as we give to the greater cause, we begin to understand the function of our fellowship.

— First Universalist Church Arlington, Mass.

Make checks payable to
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Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

EXCERPTS FROM CLOSING ADDRESS AND SUMMARY CONFERENCE OF NATIONAL ORGANIZATIONS OF WOMEN FOR EQUALITY IN EDUCATION WASHINGTON, D.C., FEBRUARY 17 - 19, 1960

This Conference happily is the result of a growing awareness on the part of women throughout this land that the denial of equal education to all our children is casting a terrible blight over the inner welfare of all our children. Negro mothers have suffered for their children as they saw the denial of education that would make it possible for their children to fulfill their potential. They have been anguished as they saw their children forced to experience the humiliations that are heaped upon them by the double standard of racism in the United States.

Mothers of white children have also begun to realize that the apparent benefits of preferred treatment based on color, with its false assumptions of superiority, its demands for wrongful treatment of other children, and its alienation from children of other races was creating moral conflicts, insensitivity and deterioration of the personal morality of their own children.

That many groups attending this Conference participated in an examination of their own attitudes through a self-survey gave added meaning to the sessions. We faced facts, that are too often glossed over, as we received the reports showing that contacts between racial groups were most frequent in impersonal areas where they were meaningless or had little content.

The studies presented this Conference by Dr. Hamburger and Dr. Deutsch raised two searching questions that concern us as women and citizens. We must discover why a substantial minority of our youth are not committed either to the ideal of equal justice for all or to the preservation of civil liberties, including freedom of speech, as guaranteed by our Constitution. We must ask why our contacts between members of the white and Negro race remain for the most part on an impersonal levél with little content.

In the workshops there were fruitful discussions on many forms of discrimination that affected the opportunities for true equality for children. Experiences and methods of work were shared and explored in order to meet problems in churches, housing, employment, parent-teacher groups as well as in education itself. In this common effort to find a way to be more effective, many of the generalities and niceties of superficial good will yielded to a more profound probing and more honest searching than is common to the American conference.

Thus it was that one participant could both approve the many valuable suggestions that had been made at a workshop and yet question whether the discussants had not put the cart before the horse. She was able to ask "what do you really feel?" How would you feel and what would you do if a Negro moved into your block, next door, or into your building? Would you plan to move and what reasons would you give yourself? Or again if a slum child of a minority group was put next to your child in school would you become fearful that your child's education would be hurt? Would you decide it was not good for the slum child, or that he would not be happy? If Negroes joined your church would you invite them into the auxiliary and to your home? How would you face your neighbor who asked with raised eyebrow, "And who did you have at your house today?" Summing up she asked: "Do we have answers as liberals? Can we answer the segregationists as long as part of ourselves remain segregationist in feeling?"

This question was again raised by Bishop Pike in his stirring address when he compared the logic and consistency of the segregationists who oppose all change as leading to greater change, with the lack of logic and consistency of many integrationists who fail to commit themselves fully to the deal of one community.

Again at the Conference, with its representatives from North and South, East and West, there was a spirit of humility, a pervasive awareness that there were but a few who had been tried, tested, and found not wanting in courage and commitment to the ideals we sought. Their presence provided inspiration and honest self-questioning as many of us came face to face with those gallant few who had neither flinched nor failed. Some came at personal danger to themselves and their loved ones. Their presence made complacency impossible.

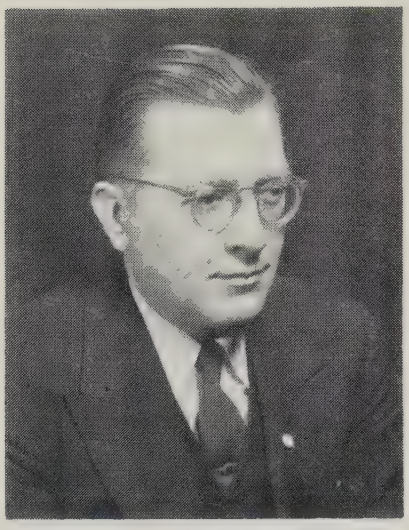
Their presence also reminded us that we were living in a period of transition, that our youth who had ideals and courage were going to face terrible struggles both within themselves and in the outer world. Many of us who knew that we would not be bearing the brunt of this struggle did, however, feel keenly that no matter where we lived, we would face many decisions in our daily life, in our feelings and in our actions both in small and larger matters which would play a part in the attitudes of our children, in the community of which we were a part, and of the world in which we live. We sensed that not to feel and not to act rightly would be a betrayal of those we had come to know in a new sense.

— Hon. Justine Wise Polier
N.O.W. Vice-Chairman
Judge, Domestic Relations Court,
New York City

(Among the sponsoring member organizations are The Association of Universalist Women and the General Alliance of Unitarian and Other Christian Women.)

News of Churches and Church People

DR. ALFRED STIERNOTTE APPOINTED PROFESSOR OF THEOLOGY, ST. LAWRENCE



Dr. Alfred O. N. F. Stiernotte, New Haven, Conn., has been appointed Dockstader professor of theology at the Theological School of St. Lawrence University, effective September 1, according to Dr. Ellsworth C. Reamon, president of the Theological School board of trustees.

At the present time, Dr. Stiernotte is teaching at Quinnipiac College in Hamden, Conn., in the fields of philosophy and science. He has been on the Quinnipiac College staff since 1955.

Born in Belgium, Dr. Stiernotte had his early education in Canada. In 1935, he received a B.Sc. degree in chemical engineering from the University of Alberta and in 1944 a B.D. degree from Meadville Theological School in Chicago. That same year he was ordained to the Unitarian ministry.

He was awarded a doctor of philosophy degree by Harvard University in 1952. His doctoral thesis was entitled "The Concept of Diety in the Philosophy of Samuel Alexander." From 1952 to 1954 he held a post-doctoral fellowship in philosophy at Yale University.

Besides his teaching activities, Dr. Stiernotte has held assistantships at the University of Utah, Harvard University, and Yale University. He is the author of "God and Space Time," published in 1954, and contributing editor of "Mysticism and the Modern Mind," published in 1959. He was also editor of "Frederick May Eliot: An Anthology," which was published last year.

He has written articles for *The Unitarian Register, The Humanist, Journal of the Royal Astronomical Society in Canada, American Scientist, Unity,* and *The Review of Metaphysics.* He has served as associate editor or editorial assistant for *The Review of Metaphysics, American Scientist,* Yale University Press, and the Beacon Press.

Dr. Stiernotte is a member of the American Philosophical Association, International Phenomenological Association, Metaphysical Society of America, American Association for the Advancement of Science, American Association of University Professors, and the Institute on Religion in an Age of Science.

Dr. and Mrs. Stiernotte will be moving to Canton late in the summer. He will succeed Dr. Robert B. Tapp who resigned recently as Dockstader professor of theology to accept a college teaching position in California.

TENTH UNIVERSALIST LAYMEN'S RALLY

The National Association of Universalist Men opens its tenth year with a Mid-Year Rally. This will be held at the Universalist Church of the Redeemer, East Orange, April 30 and May 1.

Registration will take place at the church, April 30, from one o'clock on. The Executive Board, S. B. Butler of Groton, Conn., president, presiding, will meet at 2:00 P.M. A general conference of men will follow at 3 P.M. to which all Universalist men, whether members of NAUM or not, are invited. At this time, reports of officers and the business of the Association will be presented, with especial reference to the Church Aid Program which the Association has undertaken. Dinner will be served at the church at 6:30. John W. Strahan, lawyer of Newark, will be the speaker; his topic *The Pulpit and the Pew.* The evening will conclude with the traditional Buzz-Session.

The Sunday morning service will be in the hands of laymen who will be assisted by the Rev. Mervin C. Helfrich, minister of the church. The lay sermon will be given by Roland Gammon: *Believe Enough to be Great.*

Application for over-night accommodations and dinner reservations should be addressed to William Wagner, 178 Sanford Avenue, East Orange, N. J. Women and friends of NAUM members are invited to the dinner. Registration and dinner costs for NAUM members, $3.50. Dinner only, $2.50.

FORUM ON MENTAL HEALTH

A provocative series of evening programs on *Mental Health for Mr. and Mrs. America* was recently sponsored by the Universalist Church of 16 Acres, Springfield, Mass. A psychiatrist, Dr. Robert Harrington, a general practitioner, Dr. John Sigsbee, a minister, the Rev. Raymond Baughan, a professor of psychology, Dr. Allen Kaymar, and an assistant director of a State Hospital, Dr. Mary Smook, dealt with the topic each from his own special angle: a Psychiatrist's Approach, a General Practitioner's Approach, the Role of the Minister in Sustaining Mental Health, Social Relationship and Mental Health and the Present Day Treatment of the Psychiatric Patient. A discussion period followed each address, in which the general public participated.

YOUTH IN ACTION

The Liberal Religious Youth of Stanford, Conn. recently voted to adopt an orphan. Its choice is to be a little Greek girl, twelve or thirteen years old. Margo Beegle is completing the arrangements through the Save the Children Foundation.

KLOTZLE LEADER AT NATIONAL WORKSHOP

The Rev. Dana E. Klotzle, executive director of the Universalist Service Committee, spoke on the topic, *Liberal Religion and National Affairs,* at the Third Annual Workshop for Religious Liberals, March 7, 8, 9, in Washington, D. C. Mr. Klotzle declared to the two hundred and twenty delegates representing the Unitarian, Universalist and Ethical Culture denominations that, "programs of humanitarian service and social justice must be placed within the main stream of any denominational organization professing belief in the supreme worth of persons."

Mr. Klotzle served also as chairman of the *Population Explosion Workshop.* Among the Universalists attending the workshop were the Rev. George Spencer and the Rev. Charles Vickery, Ohio; Miss Lucille Smith, Mrs. Walter Worthington, the Rev. Richard Woodman, the Rev. Maurice Cobb, the Rev. Thomas Turrell, New York; the Rev. George Niles and the Rev. George Pennington, New Hampshire; the Rev. Theodore Webb, Massachusetts, and the Rev. David MacPherson, Maryland.

On Sunday, March 13, Mr. Klotzle joined three representatives of the Massachusetts Council of Churches on radio station WNAC to discuss the manual issued by the Air Force stating that many Protestant ministers are card-carrying Communists.

DR. TAPP LEAVES ST. LAWRENCE

Dr. Robert B. Tapp, Dockstader Professor of Theology at the Theological School of St. Lawrence University, has resigned his position to assume a newly-created professorship of Religion in a California college. Dr. Tapp came to St. Lawrence from the University of Southern California. While in Canton he has been faculty secretary and library supervisor within the Theological School and also a lecturer in philosophy and religion at St. Lawrence University. Dr. Tapp is chairman of the Commission on Social Concern of The Universalist Church of America and a member of its Central Fellowship Committee. The best wishes of the denomination will go with him as he takes up work in his new field.

OBITUARY

CARRIE A. RITTER

Miss Carrie A. Ritter, known to Universalists of New York State for more than half a century, died on Sunday, February 21, in the Brown Nursing Home of Clinton. She was 86 years old. The Memorial Service was conducted by the Rev. Dr. Ellsworth C. Reamon in Syracuse, February 23.

Carrie Ritter was an institution in the New York State Convention of Universalists. Her two primary interests were the Minister's Pension Fund and the summer camps for diabetic children. For years the Utica Church and the Albion Church led all other churches in the state in gifts to the pension fund . . . until finally the churches in Syracuse, Rochester and Brooklyn accepted Carrie's challenge and went to work. Just so with the work for diabetic children. Carrie's interest never flagged. She did more to raise money for this worthy project than all other members of the Utica church combined . . . and she went after Catholics, Jews and Protestants outside her own Church.

That she had a mind of her own was beyond question and woe to the person who made an error in Church history. During recent years, she had written hundreds of letters to the editor of the *Post Standard.* These were crisp and quaint and readers gained the impression that there was no hope for rebuttal. Carrie had written for *The Universalist Leader, The Psychological Clinic* and *The Journal of Education.*

Her father had been one of the patriarchs of the Syracuse Church and had acted as clerk at the organization meeting. Though it was not widely known, Carrie refused to move her membership from the Syracuse Church even though a good part of her adult life was spent in Utica. Here she gave herself to the work of the Church of the Reconciliation with complete devotion.

Miss Ritter had been a clerk in the Western House of Refuge in Albion and later held Civil Service jobs in the Rome State School and the Long Lane Farm, Middleton, Connecticut. She began her service with the Motor Vehicle office in Utica in 1924 and retired in 1943. She was born in Syracuse, N. Y., on August 14, 1878.

On at least one occasion, the writer incurred Carrie's wrath. We were installing a new minister at Utica and Carrie had decorated the chancel with potted palms and flowers. Being the last speaker, I was seated back among the palms and it was a long wait. When, finally, I was called to the pulpit to face a weary and sleepy congregation, my first words were: "Now I know how Moses felt when he was taken from the bulrushes." Everyone laughed except Carrie. Her face was set like steel. No one could call her decorations bulrushes! ! ! ! ! ! as I learned later. Well, St. Peter had better keep his records straight or he will rue the day.

— Ellsworth C. Reamon

MEMORIAL SERVICE FOR EMERSON HUGH LALONE

The sympathy and sadness of untold numbers of colleagues mingled with the concern of those who met in Goddard Chapel, Tufts University, March 30, for the Memorial Service in honor of the beloved editor of *The Universalist Leader.*

In his readings and prayer, the Rev. Albert F. Ziegler, president of the Universalist Publishing House, touched the themes which, as he said, "made the symphony which was Emerson Lalone."

"He symbolized so much which was a major fulfillment of the spirit that he has prepared us for this hour, or for other hours," said Dr. Angus H. MacLean, dean of the Theological School at St. Lawrence University, in concluding the moving appreciation which appears elsewhere in this issue.

Directors of the Universalist Publishing House served as ushers.

Many friends, by contributing in his memory to the Sustaining Fund of The Universalist Leader, are expressing their appreciation of what he has meant to them.

LIBRARY DESK

PHILOSOPHY IN THE MASS AGE

George P. Grant
Hill and Wang, Inc.,
New York City
128 pp. $3.00.

George P. Grant's grandfather was a Nova Scotia Presbyterian. The young Dr. Grant via Oxford is a Nova Scotia philosopher—Chairman of the Department of Philosophy at Dalhousie University, Halifax. Armed with a strong moral heritage, he wades boldly into the center of today's crucial issues. His background, setting, and talent establish a unique vantage point from which to view the moral dilemma of Western man generally, and North American man in particular.

This cogent Canadian brings to his cousins in the United States a commonality of concerns which obviously places us in the same family, and yet the perspective is sufficiently different so that we get a fresh look at ourselves.

In developing his view that a new moral philosophy is demanded of us, Dr. Grant offers an excellent outline of the history of such ideas as "freedom", "nature", "history", "progress", and "natural law". His Chapter on *Marxism* says in a few pages precisely what most Western men fail to understand about Marx: "Through his thought more than anyone else's, the Western spirit of progress has gone out into the countries of Asia and has become the dynamic religion of the East."

One must, I assume, hasten to add that this is analysis not advocacy. The author knows, just as you know, that "Marxism does not truly understand the freedom of the spirit." Therefore, back to the central problem: "Can the achievements of the age of progress be placed at the service of a human freedom which finds itself completed and not denied by a spiritual order?"

If modern men have abandoned an interpretation of "Natural Law" which placed all with Providence and robbed man of responsibility and freedom, how can we find our way toward a new concept of God which puts some limit on our right to change the world? "In the recognition of limit, the idea of law in some form must once again become real for us . . . (for) if there is no theoretical limit there is no practical limit, and any action is permissible" — which, even to pragmatists, especially to them, is an impossible position. This last suggestion is the reviewers.

Professor Grant locates two snakes in the grass of "American Morality". Guess who? William James and John Dewey. He holds up for chastening a much too simple caricature of Pragmatism. The following sentence is close to unforgivable: "Dewey's belief that the intellect is an instrument for living has directly led to a lowering of intellectual rigor in our education." Well, into almost every good book a little drivel must fall.

The essays end as they began. "How can we think out a conception of law which does not deny the truth of our freedom or the truth of progress?" In Kant's metaphore, how can we come to the position of morality in which men self-legislate the law.

This book is an excellent resource for adult discussion groups. One by one and in groups we must face up to its message . . . "A morality", says George Grant, "which does not scorn joy and relates it to suffering may perhaps arise."

— Robert L. Cope

VOYAGE OF THE SEA WIND

Hetty Burlingame Beatty
Houghton Mifflin, Boston, Mass.
for Ages 4-8, 37 pages, $3.00

Miss Beatty has scored again! Her *Voyage of the Sea Wind* is an absorbing story about young Sandy on his first trip to Bermuda aboard a schooner skippered by his father. Now old enough to learn about the sea and ships, he has awaited this trip eagerly.

Returning to Bermuda with cargo from Puerto Rico, the *Sea Wind* meets with a turn of fate! Sandy's ability to face a situation is proved by his courage and resourcefulness, as he realizes that the life of his father and the *Sea Wind* depend wholly upon his quick thinking.

This thrilling story, with handsome illustrations by the author on every page, provides an exciting glimpse of life at sea and in exotic Bermuda.

— L. Giles

SIX MAIN FACTS ABOUT ALCOHOL
By The late
Haven Emerson, M.D.
Author of Alcohol and Man

The facts to be taught have long been known. These facts have been repeatedly confirmed by experiment and human experience. In order of their establishment by the medical sciences, the half dozen important facts may be briefly described as follows:

1. Alcohol (ethyl alcohol) is a depressant and not a stimulant. It is a narcotic and may be used as an anesthetic drug.

2. The observed effects of alcohol on the bodily functions, on behavior or conduct, and on mental and emotional performance, can be explained best and almost exclusively by the selective, depressing, toxic action that alcohol in the circulating blood has upon the higher centers of the brain and the reflex mechanism of the spinal cord.

3. Alcohol is not in any real and honest sense a food substance. Although it produces heat in the process of its oxidation in the human body, it can not take part in body growth, development or repair, nor can it be stored in the body and used at will or need for purposes of body functioning. It is essentially a foreign substance which the body does its best to get rid of promptly and completely.

4. Alcohol, even in small amounts well below any definition of moderation in the social or police sense, causes a delay of 5 per cent to 10 per cent in those reaction-times or reflex acts upon which the body is largely dependent for automatic protection against injury.

5. Alcohol in small amounts causes an inferiority of performance in every kind of activity, simple or complicated, in which it has been tested.

6. Alcohol contributes nothing to the functions or structure of healthy human beings at any age.

It seems to me that the facts are sufficiently important and well-verified to justify intelligent and well-informed people to refrain from using it.

For additional copies and other pamphlets on alcohol, address
The Unitarian-Universalist Society For Alcohol Education
16 Beacon Street, Boston 8, Mass.
Adv.

CRACKLING

Two men were seated together in a crowded streetcar. One of them noticed that the other had his eyes closed.

"Wassamatter, Bill?" he asked, "feeling ill?"

"I'm all right," answered Bill, "but I hate to see ladies standing."

— The Watchman-Examiner

A harassed sergeant who had taken a squad on maneuvers bellowed suddenly, "Private Smith! Didn't you realize that you were exposing yourself to an imaginary enemy only two hundred yards away?" The private responded, "That's okay, Sarge. I was standing behind an imaginary rock forty-five feet high."

— The Watchman-Examiner

"I'm sorry that other engagements prevent my attending your charity concert, but I shall be with you in spirit."

"That's fine! Where would you like your spirit to sit? We have tickets for half a dollar, a dollar, and two dollars."

— The Watchman-Examiner

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Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester — 11:00 A.M.
150 South Clinton Avenue
Church School — 10:40 A.M.
Nursery during Church Service
Dr. Donald B. F. Hoyt

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the Leader, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

J. HINSON WEST

The many friends of Mrs. Rosalie West, Universalist minister of Moncton, New Brunswick, Canada, will learn with regret of the death of her husband Dr. J. Hinson West, in Moncton in late February.

Dr. West was assistant director of cardiography at the Moncton Hospital with which he has been associated since 1949. Previous to that he was in charge of Dr. Grenfell's Hospital at Harrington and later he served as medical missionary to India. He was 73 years old.

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CENTRAL FELLOWSHIP COMMITTEE

March 1, 1960: VOTED to approve the action of the Massachusetts Fellowship Committee in granting to Richard Norsworthy, a licentiate, the right to perform the Christian ordinances, if and when such action is taken, and to make it retroactive to February 3, 1960.

March 8, 1960: VOTED to approve the suggestion of the Michigan Fellowship Committee that Rev. Carl J. Westman and Dr. Angus MacLean be appointed to the special committee to examine Mr. Joseph Schneiders for ordination, replacing Dr. Rolland Wolfe and Dr. Llewelyn Owens who are unable to serve.

— ESTHER A. RICHARDSON
General Secretary

NEW YORK FELLOWSHIP COMMITTEE

Notice is hereby given that a special examining committee appointed by the New York Fellowship Committee, and with the approval of the Central Fellowship Committee, will convene at the Church of the Reconciliation, Utica, New York, the sixth day of May, 1960, at 4 P.M. for the purpose of examining Mr. William Lorne Bebee "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— MAURICE W. COBB
Secretary

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

At its meeting, March 16, 1960, the Committee voted to renew the license for one year of Richard Drinon; to accept the transfer of the license of Richard Norsworthy from Maine as of September 21, 1959, renew the license with a recommendation to the Central Fellowship Committee that he be granted the right to perform the Christian ordinances as of February 3, 1960; offer in transfer to Maine the Fellowship of Kenneth Hawkes as of April 30, 1960.

— ALBERT F. ZIEGLER, *Secretary*

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UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, May 20, at eleven o'clock.

The Rev. Albert F. Ziegler will give a *Book Review*.

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CI 7-9078.

—MARION H. PIKE, *Secretary*

ASSOCIATION OF UNIVERSALIST WOMEN OF MAINE

The sixty-sixth Annual Meeting of the Association of Universalist Women of Maine will be held in Portland, Friday, May 6, 1960, at 10:00 A.M. in conjunction with the Universalist Church of Maine Convention, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

— FLORENCE S. WHITMAN
Secretary

NEW HAMPSHIRE ASSOCIATION OF UNIVERSALIST WOMEN

The annual meeting of the New Hampshire Association of Universalist Women will be held in the Pierce Memorial Universalist Church in Dover, New Hampshire, May 18, 1960, starting at ten o'clock in the morning.

After reports, election of officers and any other important business to come before the meeting are finished, Miss Eloise Wellington will conduct a workshop.

The afternoon speaker will be the Rev. Albert Niles who will tell us about the Theological School at St. Lawrence University.

— RUTH PAYNE, *Secretary*

UNIVERSALIST CHURCH OF RHODE ISLAND

The one hundred twenty-third annual session of The Universalist Church of Rhode Island will be held on Wednesday, June 1, 1960 at The First Universalist Church in Woonsocket, Rhode Island, starting at two o'clock for the hearing of annual reports, election of officers, and such other business as may legally come before it.

—HELEN H. ROBINSON
Secretary

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Oct. 60

(Section 520, P.L.&R.)

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